The Western Luminary.

PUBLISHED WEEKLY.—THOMAS T. SKILLMAN, EDITOR, PRINTER AND PROPRIETOR.

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TERMS OF THE LUMINARY

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For the Western Luminary.

Mr. Skillman,

The following lines were handed a few evenings since, to a young lady while engaged in reading the Bible. They are original, and if you think the advice good, you will confer a favor on a friend by inserting them in some corner of of the Luminary.

LINES

To a young Lady reading the Bible.

Let not light thoughts your heart engage,
Or hastily read the holy page;—
Uplift your heart in fervent pray'r,
If you would see the beauties there;
Sweet are the counsels in it giv'n,
And, if obey'd, will lead to Heaven,
And life eternal.

Truth divine this volume fills,
And shows us what our Maker wills;
Your ev'ry action thought and word,
Let them all tend to honour God;
O, read this book with searching eyes,
Remembering it contains a prize,
The word of life eternal.

N.

INTERESTING LETTER FROM CANADA.

Extract of a Letter from the Rev Joseph S. Christmas to one of the Editors of the New York Observer, dated,

Montreal. Dec. 27, 1827.

A pious friend related to me recently an interesting case of religious experience, with which he was personally acquainted; and having requested him to state the circumstances in writing, I now transmit the account to you, to be disposed of as you may judge expedient. He states that Mr. B. resides about two miles from the village of ———. My friend, who visited him shortly after his conversion, had the following account from his own lips. He is now a man of a large family, and past fifty years of age. When about eleven years old, he was under serious impressions for some time, which were succeeded by a joy and peace that continued for about a fortnight. At the end of this time doubts and fears began to prevail, and became so distressing that he concluded to disclose his case to a Baptist preacher who occasionally held meetings in the neighborhood of his father's. Upon the disclosure of his feelings he was told that his was a hopeless case; that it was impossible that he should be renewed again unto repentance, and that he must be forever miserable. One can scarcely help supposing that the lad must have mistaken his meaning. However that may be, he so understood him; and it produced an awful impression which strengthened with his age, and accompanied him through all the scenes of life for nearly 40 years. He was prospered in his business and family, and with a heart at ease might have enjoyed what the world calls happiness. "But to me," said he, "there was *none*. Every thought has been embittered by the idea of '*no hope for me*.' I have led a dreadful life being at times so depressed and weighed down that I could not attend to any business. The united testimony of his neighbors fully confirms his statement with regard to the melancholy state of his mind, though they were ignorant of the cause, and supposed it to be constitutional. He proceeded with his relation to my correspondent: "About six weeks ago, Mr. Christmas was about here, preaching. I went out of curiosity, to hear him; and heard what I durst not give credit to, that there was mercy even for me. I cannot tell you the workings of my mind. I wanted to retain and cherish the hope, even if I should be finally lost. Mr. C. returned home, and my mind continued to fluctuate between hope and despair for some time, until I attended a Methodist meeting where I heard the same blessed words, that there was mercy even for the worst and vilest, even for me, who had been so long without hope." Suffice it to say, he did not rest, until he found joy and peace in relying on the atoning blood of Jesus. His chief concern now was for the conversion of his wife; and for three days and three nights he neither ate nor slept, but employed his *whole* time in prayer to God for her, and in urging and persuading her to turn to God; nor did he cease till his desires were accomplished. My friend had his interview with him a few days after, and then found Mr. B. and his wife, together with a son and daughter, all rejoicing in the hope of the glory of God. About the same time, a brother and his wife, without the application of any means, either of the word or providence of God, were awakened and hopefully converted in another part of the neighborhood.

Shortly after Mr. B's conversion, he sent for his pastor, an Episcopal clergyman, to tell him what wonderful things the Lord had done for his soul. But this master in Israel knew nothing of these things, and spent some time to convince him that the only regeneration which takes place is at the baptismal font!

In the month of October I made an exchange with the Rev. Mr. Henderson, the very excellent clergymen of St. Andrews, a village about 45 miles W of this. While there, a religious attention commenced which induced me, with a short intermission, to spend nearly a month there; during which time above 24 persons became hopeful subjects of renewing grace, and 8 or 10 have since been added to the number. For about six weeks there has been a more than ordinary seriousness among my people. The inquiry meetings have been sometimes well attended. About twenty persons give the usual evidence of having been born again within that time. But Zion does not travail, and I fear lest these favorable indications, like the revival last winter, should decline for want of more assistance: I mean ministerial help.

I have also learned from good authority, that there exists much anxiety respecting religion among the Native Canadians (who are all French Catholics,) in a settlement on the Grand river. At one of the Methodist prayer meetings, seven of them led in prayer, not long since. *This is a new thing for Canada.*

All these facts, my brother, prove to us that the Creator of the ends of the earth, who fainteth not neither is weary, has not forgotten the existence of his church in our neglected land. In the hope of that Zion's friends and ours remember us at a throne of grace, I am,

Dear sir, yours sincerely,
JOSEPH S CHRISTMAS.

TABLE TALK

The Church.—Nothing is so harsh and disagreeable to my ear, as all this noise about sects in the church. People talk about *my* church, and *your* church, as if they had any such thing to boast of—though they know, or ought to know, all the time, that there is but one church upon earth, and that belongs to our common Lord—or as Paul says, "*other foundation can no man lay than that which is laid.*"

For my own part now I endeavor to avoid this sort of phraseology as much as possible, or at all events, to keep clear of this sort of spirit which it implies; and I indeed, delight above all things, to dwell upon the sublime and beautiful idea of the unity of the christian church, composed as it is of many members, but all united together under one great and glorious Head; and I ever love to fondle and caress the thought, as one that is most agreeable to my fancy, as well as to my heart and judgment. In this humour, I am pleased to consider the church in the beautiful light, in which our Saviour has chosen to present it. *In my father's house*, says he, *are many mansions*, or apartments, and this is as true of his house upon earth, as it is of his house in heaven. The church is indeed a vast and magnificent edifice, which the all wise and beneficent Creator hath built upon a sure basis, for the accommodation of all his believing children; and I am ready to say or sing of it, with the Psalmist; *beautiful for situation, the joy of the whole earth*, is this palace of our *Great King*. It has, of course, as becomes a royal residence, a great variety of apartments, or rooms and chambers, of different sorts and styles, to suit the tastes and fancies of all the different members of the royal family. At the same time, too, it has some fine and noble halls, and walks, and gardens, all about it, for the common use and pleasure of them all. Now, the apartments, you see, are free and open to us all, and we may look and choose among them as we like; and sure I am that they are all good, and I had rather be door-keeper in any one of them, than reign and revel in the tents of wickedness. Let every one, then, choose his own apartment—wisely, of course—and keep it when he has taken it; and if he happens to think that he has chosen the very best in the whole house, let him make no boast, but give God thanks, and let him not quarrel with the choice of another, but rather let him be satisfied with and rejoice in his own: and above all, let us be careful to meet from time to time in those common halls, and walks and gardens, and mingle our hearts, and souls, and spirits together.—*N.Y. Jour. of Com.*

From the New-York Observer.

RETROSPECTIVE SURVEY.

There is no country in the world where revivals of religion have been so numerous and powerful as in the United States; and never, except perhaps for a short period between 1740 and 1745, have they been so extensively prevalent as within the past 15 years. If the year 1827 has been less distinguished in this respect than that which preceded it, still it has brought salvation to many thousand souls, filled numerous families and neighborhoods with rejoicing, and greatly enlarged the boundaries of the church of Christ. Among the places most favored with these visits of mercy, may be mentioned, Berkshire County, Mass. where within a few months, in the early part of the year, it is calculated that nearly or quite 2,000 souls were brought into the kingdom of the Redeemer; —the eastern part of Columbia County, N. Y.;—the city of Boston, which has been blessed with a continued revival for nearly two years, as the fruits of which, from 1000 to to 1300 persons give evidence of conversion;—many towns and villages in the same vicinity, where feeble churches have been strengthened by large accessions, new churches constituted and houses of worship erected;—Litchfield County, Conn. where in almost every town the influences of the Holy Spirit have been felt;—many places within the bounds of West Lexington, Ebenezer and Transylvania Presbyteries, in Kentucky;—and others within the bounds of the Piscataqua Congregational Conference, in New Hampshire, where the number of hopeful conversions exceeds 500. The whole number of towns in New-Hampshire which have been visited with revivals within the year, is more than 40; the total additions to the Congregational churches, more than 1000; and the whole number who have given evidence of conversion, at least 2000. To nine churches in Vermont, 400 members have been added, and others cherish a hope. The returns of the Presbyterian Church for 1827, show an addition of 12,938 members: of the Cumberland Presbyterians, 4,006: of the Methodist Church, 21,197; of the Baptist Churches in Maine, 484: of the Boston Baptist Association, 651. Hence, it is plainly a very low estimate, to compute the total additions to the several evangelical communions in the United States within a year, (varied according to the date of their respective returns,) at FIFTY THOUSAND SOULS. How many of these will at last plant their feet within the gates of the New Jerusalem, the light of eternity will unfold.—It has been a year of special blessings to our cities and large towns. Among others may be mentioned Portland, Portsmouth, Boston, New Bedford, Troy, Philadelphia, Richmond, Norfolk, Baltimore, and Washington. Among the Colleges.—Amherst, where about 30 students have given evidence of a saving change.—Williams, Middlebury, Athens, and the Columbian College at Washington.

These facts may well teach us how ready the Saviour is to forgive the returning sinner, and how certainly his kingdom will come, though opposed by all the malice of his foes

But there are other signs of the times, which are equally interesting. When and where was there ever a movement in favor of the Bible, like that which we now behold and feel? Less than six months ago, a resolution was passed in New Jersey, that within one year, every family in the State should possess the sacred volume; and although, by some, the measure was thought to be hasty and rash, we believe the work is already accomplished. In the mean time the impulse has extended far and wide. Similar resolutions have been adopted in Pennsylvania, Vermont, Connecticut, Virginia, and Maryland, together with numerous Counties in other States. The total population to which these resolutions extend, is upwards of FOUR MILLIONS; and the work is still advancing with accelerated power—not to cease, we trust, till, wherever a human habitation shall be found, there also shall be found this index to the skies — A movement so general and unexpected, has summoned the American Bible Society to extraordinary efforts, in order to meet the increasing demands. We learn from the General Agent that between the 31st of April, 1827, and the 1st of Jan. 1828, there were issued from the Depository, 73,630 Bibles and Testaments; or only 3,104 less than the issues of the whole year ending with the first mentioned date. The receipts into the treasury during the same period, have amounted to $49,656 19: being $13,584 66 more than the receipts of the same months in 1826. The Society have now 13 presses in motion, and are making every possible exertion to keep pace with the spirit of the times.

Again we may ask, if we do it not in the temper of boasting, when and where, before the late meeting in this city, was ONE HUNDRED AND EIGHT THOUSAND DOLLARS ever pledged to the cause of foreign missions in a single evening? The influence of that meeting is already apparent in the increased exertions in other places for the promotion of the same object; and will ere long be felt on the other side of the Atlantic, and in many a dark abode of heathenism. It has encouraged the Executive of the American Board to take immediate measures for the establishment of a mission in Western Africa, where Ethiopia is stretching out her hands to receive them; and another on the banks of the Oregon, among the Indians of the North West Coast. It has illustrated the principle, long cherished by many, that the different branches of benevolence are bound together by an indissoluble tie; so that it is impossible for one to receive a new impulse, without imparting the same to others.—The impression is becoming every day more general, that the American churches must greatly increase their efforts in this cause, before they can be considered as acting up to the spirit of the command, "Go ye into all the world, and preach the Gospel to ever creature." In Albany, the liberal sum of TWENTY THOUSAND DOLLARS has been subscribed.—on the same conditions as the $108,000 in this city. And in various other places, Auxiliaries and Branches of the American Board are making it a principle to double the amount of their subscriptions last year as their offering for the present.—But even apart from this new impulse, it is plain that the cause is advancing. The receipts of the Board for the year ending Sept 1, 1827, amounted to 92,380 dolls. 53 cts. being an increase of 25,902 dols. 55 cts. above those of the year preceding. Since the close of the year 1826, the number of its auxiliary Associations has increased from about 1000 to 1317, of which 83 are in Maine, 145 in New Hampshire, 156 in Vermont, 356 in Massachusetts, 258 in Connecticut, 82 in New York, 48 in New Jersey, 70 in Pennsylvania, 108 in Ohio, and 11 in Virginia. Under its patronage and guidance, there are now in the field, 41 ordained missionaries; 4 physicians; 27 teachers; 3 printers; 17 farmers; 6 mechanics: and 102 females. Total 200. Of these, 21 have left our shores within the past year, viz. 6 for Bombay, and 16 for the Sandwich Islands. If it be inquired what are the fruits of all these exertions, we can point to 25,000 children under instruction at the Sandwich Islands, 4000 in India, and 500 in Syria. We can tell of a Christian church, of nearly 100 members, in the heart of Ceylon, gathered from those who a few years ago were buried in the darkness of heathenism. We can speak of the triumphs of truth in that gloomy region where the "Seven Churches in Asia" flourished and declined: of a little church there organized; and ten immortal minds delivered from the chains of superstition and moral death, among whom are an Archbishop and a priest; of numerous churches and schools among the Indians of America; of large Islands from which Idolatry has been banished, and where temples of worship have been erected to the living God, and filled with deeply attentive hearers: of 16,000,000 pages of Books and Tracts which have been printed at the mission presses, and are carrying the news of salvation to the ears of thousands, in Europe, Asia, Africa and America.—These are only a few of the encouraging facts which might be mentioned; but with those who estimate the value of the soul as our Saviour did, they are sufficient to reward a thousand fold all the sacrifices which have been made.

It was feared by some, that the extraordinary efforts in favor of foreign missions, would produce a chilling effect upon the cause of missions at home. But never in so short a time, has so much been accomplished for domestic missions, either in this city or the country at large, as since those efforts were made. The example of New Jersey, resolving to raise the sum of FORTY THOUSAND DOLLARS within two years, for the establishment of schools and the support of missionaries in the destitute parts of the State, is worthy of all praise. Nor should we omit to mention the subscription of EIGHT THOUSAND DOLLARS which has recently been made in this city, (and will yet be increased,) in aid of the American Home Missionary Society. But a very small part of this subscription having yet been paid in the actual receipts of the Society from May 12, 1827, to Jan 8, 1828, have only amounted 8,702 dolls. a sum, however, which rather exceeds the receipts of the same months last year. The number of missionaries now in the service of the Society, is 117; and the number who have labored in its employ for a longer or shorter period, since the 9th of May last, 169. To those who have seen their correspondence in the columns of the Observer, it is needless to say, that they have not labored in vain, nor spent their strength for nought. In several instances their congregations have been blessed with revivals of religion, and in others the word of truth has produced its legitimate effects in a more silent way.

Another Institution which has been greatly prospered, even beyond the expectations of the most sanguine, is the American Tract Society. Although established less than three years since, it is vying closely, in its issues and receipts, with the Religious Tract Society of London. Its receipts from the 1st of May to the 1st of January have amounted to 29,000 dolls. which is only 1,418 less than those of the whole year embraced in the last Report. Issues of

Tracts during the same period, 2 800.000: or about 33,600.000 pages, exclusive of covers. Issues of the whole year ending 1st of May last 35.608,200 pages Difference, 2.208,500. The instances which are recorded, from month to month, of the conversion of souls through the instrumentality of these publications form a practical comment upon their excellence and value. Into how many families have they entered, with words of consolation or alarm! How often have they silenced the profane swearer, awakened the stupid, melted the hard heart, consoled the afflicted, and comforted the mourner!

To be concluded.

INTERESTING OCCURRENCES AT BEYROOT.

From the Journal of the Rev. Mr. Bird.

January 4 1827 —A friendly youth of the Shidiak family says, that a monk of his acquaintance, who is sick of these superstitions, wishes to leave the country, and to be employed by us in any way we please. The monk says he knows fifty others of like sentiment, but who dare not speak their mind.

12. Two brothers of the Shidiak family came in the evening; and conversed with more than usual feeling about the way of salvation They read a letter which I had just received from Phares, and which he writes in a pious strain One of them seemed much affected by the letter, and when he had finished reading it, said with a deep sigh, "I can no longer stay in this land: pray help me."

A young Maronite, from the school at Ain Warka, who is writing for me, asked Shekh Naami to-day what he thought about his church. Naami replied, "I find truth no where but here." What," said the other, "do you so quickly give up the virgin, and saints, and the body of Christ, &c." "If," said Naami, "you mean, by the body of Christ, his actual flesh and blood, I do." The young writer, though much suspected by his sect, had not yet advanced so far as this, and left the room in haste and displeasure.

17. Three persons, one of whom is the brother of priest George, came by night to converse respecting the Gospel. There is good evidence to believe, they are all convinced that the Gospel and their church are sadly at variance. Two of them were of the Shidiak family, and have often been here before. Being old acquaintances of the priest's brother, they exhorted him boldly to quit the church as *they* had done, and embrace the Gospel.

20. Priest George sent for our young shekh Naami. He went to see him accordingly. "You know," said the priest in a rather mild voice, "that such and such orders have come from his blessedness the patriarch: we wish to know if, against these orders, you intend to remain with these Protestants." "I am not under your control," said the shekh "But," replied the other, "these orders are not for Beyroot particularly, but are common to the whole Maronite nation." "I have my own priest, and my own bishop," said the shekh, "to whom I am ready to give account. But neither you, nor the patriarch shall take me to task" "How is this? are you not a Maronite, then?" "You have no right to ask me that question." "At least, then, I shall write to the patriarch, and let him know the case." "You can write if you like, and when the patriarch calls me to account, I shall be ready to answer for myself." On saying these last words, the shekh rose, and bade him good evening.

25. The Arabic prayer meeting to-day was particularly solemn and interesting. Our guest, shekh Naami, appeared to feel himself a sinner, and, with considerable agitation, confessed that, he should die in his present state, he should have no hope of salvation.

29. A second letter was received from the priest at Cannobeen by shekh Naami. He had received the shekh's reply to his former letter, and had shewn it, to the patriarch, and was happy to find that he remained steadfast in the faith. "By leave of his holiness," the priest says, "I am now passing most of my time in company with Asaad Esh Shidiak, (the Lord enlighten his mind,) and he once remarked to me in conversation, that you would not remain long with the Protestants without having your faith shaken. I could not conceive why he should say this."—We are much comforted by this letter, as it is a proof of Asaad's steadfastness in his attachment to the Gospel, and that he has some human being with whom he can speak.

30. Our interesting guests, the two sons of shekh Latoof, took boat this morning for Tripoli. The elder is in an interesting state of mind, and is to return, after furnishing his father what assistance he can in the arrangement of his worldly affairs.

Feb. 5. A letter came from the young shekh Naami Latoof, informing us that on their reaching home at Sgarta, they found the report had got abroad of their having embraced heresy. It was also told them, that an order for their excommunication had been forwarded by the patriarch to priest George of Beyroot He adds; "The very day we arrived at our house, there came a messenger from the patriarch to inquire after us, and we immediately sent a man to inform him of our arrival; and to the priest keeper of Asaad, we wrote, requesting him to come and see us. God willing, we shall shortly be able to tell you how it may fare with us."—In a separate enclosure he says, "With regard to our persecuted brother (Asaad)—the priest, whom you know, has told us that he is now in a very comfortable state, compared with what he was in, a short time since; for this priest has obtained of the patriarch the favor to have the sole charge of Asaad. Before, they gave the poor man nothing to eat, except six thin cakes of bread, but now the priest has got his chains taken off, and gives him ten cakes of bread, with a little cooked victuals in the afternoon, and has restored him his upper garment, and vest (sideria,) and a handkerchief; for, poor fellow, he was almost naked. But I have not yet learned all the particulars respecting him. The priest says that Asaad is under oath not to attempt his escape from under his hand."

15 Another letter from young shekh Latoof He has had an interview with the priest who has the care of Asaad, and is writing from his dictation, an account of all that has occurred since Asaad was taken from Hadet. He had also seen the patriarch who would fain have used him as he had used Asaad, had he not showed him the letter of protection from Mr Abbot.

26 Capt. Hunter, who trades considerably in these parts, and who is a personal friend of the pasha, has undertaken to mention to him the case of Shidiak We have some hope if he should do this, that the pasha may take measures to release him. We commend the measure to the Lord for his blessing.

March 6. Faheen, a youth formerly in the service of the Maronite patriarch, and who fell under his displeasure for having made an attempt to set Asaad at liberty, called to see us. He is now with priest Nicolas, a brother of the Patriarch, at the convent Atma, and offers to serve us in any way he can.

7. Faheen came again. We inquired a few particulars relative to Asaad and his treatment. He confirmed the statement we have before heard, that a letter was once found upon Asaad, which he had written to us. Among other things, the letter contained a word of consolation to Mrs. Dalton on account of the death of her husband. The patriarch in great impatience, when he read the words, "*comfort Mrs. Dalton*," exclaimed, "Who is this satan of a Dalton? Beat the fool on the score of Dalton;" at the same time giving him a blow, and the others following his example. We asked how Asaad received the beating, whether in anger and cursing. "No," said the youth, "he said nothing but, '*pray don't, pray don't*.'" On our speaking of the permanent injury which some of these beatings might have produced upon his body, he said that one blow of a cane upon his right hand had nearly broken it, and another upon his leg lamed him for nearly a month.

12. Was called after midnight by two brothers of the house of Shidiak who dared not come but in the utmost secrecy. One of them was coadjutor with Galeb in the attempt to rescue Asaad, and has fallen on that account, under the displeasure of his prince, the emeer Besheer the less, and of the patriarch. He has been oppressed by the presence of a soldier in his house, for a month together, sent by the aforesaid prince.

The young man now designs to stay only till his crops shall be gathered, which are now growing, and then flee the country; for to stay here and read the Gospel, is impossible.—*Miss. Herald.*

WOMAN.

The following beautiful sentence, is extracted from the '*Sketch Book.*' The sentiment is most tender.

"As the vine, which has long twined its graceful foliage around the oak, and been lifted by it into sunshine, will, when the hardy plant is rifted by the thunderbolt, cling around it with caressing tendrils, and bind up its shattered boughs; so it is beautifully ordered by Providence, that *woman*, who is the mere dependant ornament of man in his happier hours, should be his stay and solace, winding herself into the rugged recesses of his nature, tenderly supporting the drooping spirit and binding up the broken heart."

OUR FATHER'S, WHERE ARE THEY?

From official documents recently transmitted to Congress, it appears that *four hundred and ninety one* revolutionary and invalid prisoners died in the year ending 4th September last, and it is stated that no returns were received from Delaware, Virginia, East Tennessee, Ohio, Louisiana, Alabama, Michigan or the District of Columbia!

THREE WISE MEN.

"There are three wise men; he who leaves the world before it leaves him; he who builds his sepulchres before his death: and he who pleases his Creator before entering his presence."

To be entirely engrossed by antiquity, and as it were eaten up with rust, is a bad compliment to the present age.

THE WESTERN
Luminary.

PUBLISHED EVERY WEDNESDAY.

LEXINGTON, KENTUCKY:
FEBRUARY 6, 1828.

LETTERS ON THE DIVINE PURPOSE.

It appears by the following paragraph from the Visiter & Telegraph, published at Richmond, Virginia, that the Rev Dr. Matthews, of that state, is the author of these Letters. We have at length commenced the printing of them, although the number of subscribers received, is as yet very small; and we hope to have the work completed some time in the month of April. In the mean time, we request of our friends, and all who wish to promote the circulation of the work, that they will endeavor to procure subscribers, and forward their names by the 15th of April. On the last page of this weeks' paper we have given a short extract, which will exhibit in some degree the *temper* & talent of the writer of these letters.

DR. MATTHEWS' "LETTERS ON THE DIVINE PURPOSE."

We learn from the Western Luminary, that the Editor of that paper is about to re publish this excellent treatise We rejoice to know that the Christian publick is becoming better acquainted with the merits of this work, and that its circulation is rapidly increasing. Although it is our privilege to secure the *exclusive* right of publishing these *Letters*, yet we cheerfully relinquish it, with the hope that other publishers will reprint them and extend their circulation. They are worthy of a place in every circulating or private Library. We have named the author of this valuable work, that the publisher and the christian community may know to whom they are indebted for this clear illustration and able defence of some of the important truths of the Bible.—*Visiter & Tel.*

REVIVALS IN KENTUCKY.

MOUNT PLEASANT.

At a four days' meeting at Mount Pleasant, Harrison county, which closed on Monday of last week, twenty-nine were received into the communion of the Church; and the number of anxious inquirers, was still very considerable.

WALNUT HILL.

At a four days' meeting at Walnut Hill, which closed on Monday last, about thirty were added to the Church; making the whole number added to that Church, since the commencement of the revival, about the 1st of last month, fifty-eight on a profession of their faith, and two by certificate. The good work appears to be still going on.

BETHEL.

At a four days' meeting at Bethel which closed on Monday last, we are informed about twenty-five were added to the church at that place.

WOODFORD CHURCH.

At a four days' meeting at a church in the lower part of Woodford County, (under the pastoral care of the Rev. J R. Moreland) which closed on Monday of last week, we learn, that the prospects were encouraging. We are not informed of the number who were added to the church on that occasion.

NEW CONCORD.

It will be seen by the following extract of a letter, to a friend in Lexington, that a revival has commenced in the New Concord Church.

"*New Concord, Nicholas County January 30th*, 1828.

"About two months since, at one of our social meetings, about twenty of the friends of the Redeemer, who were present, entered into a covenant to devote a portion of each day, at twilight, P. M. to prayer to Almighty God, for the descent of the Holy Spirit upon this people; and we are rejoiced that he has most signally granted our petitions. A four days' meeting was appointed, which commenced last Friday; and though the appointment was to continue only till Monday, yet such deep interest had been elicited, that it was thought advisable to continue another day.

The day previous to the commencement of the meeting was set apart for fasting and prayer. Our Pastor Rev. Mr. Whitney, was aided by Rev. Messrs. Todd, Taylor, and Garrison; and notwithstanding the badness of the roads, and the rain which descended in torrents, during the first of the meeting, multitudes attended night and day; and on Sabbath day, though it rained excessively in the morning, and the wind blew a hurricane all day, yet the house was full to overflowing. During the meeting 13 were received upon the profession of their faith in Christ, and one by letter. And at the close of the meeting, there were 38 who came forward as anxious inquirers. The meeting was the most awfully solemn and interesting that I ever witnessed. Truly the Spirit of the living God is in the midst of us."

INDIANA.

Extract of a letter from the Rev. John Finley Crow, to the editor of the Western Luminary, dated Hanover Ia. Jan. 23d, 1828.

"I rejoice in the increasing popularity and usefulness of your paper. It has become doubly interesting to me since you began to record the merciful visitations of the Holy Spirit in different parts of Kentucky. O that we were permitted to record such instances of its outpouring in Indiana. But we do not despair. The Lord has not left himself without a witness here that he doeth good. Though not favoured with any thing that can with propriety be called a *revival*, yet our churches are living generally, in great quietness, preserving the unity of the spirit in the bond of peace. And there seems to be gradual, and, in many instances, encouraging additions making to most of the churches within our bounds."

Extract of a letter from the Rev. J M. Dickey, to the editor of the Western Luminary, dated Clark Co Ia. Jan. 5th, 1828.

"We rejoice to hear of the outpouring of the Spirit in your region of country. May the Lord continue the good work, and cause it to spread until it reach our part of the country. We have but little among us at present of an interesting nature. There is a general complaint of the low state of religion. During near 13 years residence in this state I have seen the prospects of the churches several times waxing and waning. The last summer as far as my acquaintance extended appeared in many respects discouraging, but we have been lately cheered by the addition of four or five new laborers in this part of the vineyard and the prospect of more. May the Great Head of the church increase their number until every neighborhood be supplied with the stated means of grace."

Extract of a letter from the Rev. Alex. Downey, to the editor of the Western Luminary, dated Bloomington, Ia. Dec. 31st, 1828.

"I am informed that there has been a meeting in Charleston lately, which held fourteen days; during which time it is thought that there were about eighty persons professed religion and connected themselves with the Methodist church, and many more I am told are deeply concerned about their future state.

The number of conversions in our presbytery in this state [Cumberland Presbyterian] though new, as well as I recollect was about three hundred & ten. These things encourage my heart a little, but when I hear from several counties in your state, it makes me think we are doing nothing. I do greatly rejoice to hear from Lexington, and would feign hope that the good work is just beginning."

NEW-YORK.

Extract of a Narrative of the Revival of Religion in Brighton, Monroe County.

"The reduced church and society were to human view on the verge of universal dissolution But "*man's extremity is often God's opportunity.*"

"About the middle of June last, at a conference meeting on Sabbath evening, a number of the church, in view of the deplorable condition which they and the impenitent around them were in, arose and gave mutual pledges to devote at least one half hour daily in consecrating prayer for a revival of religion.

"The impenitent were then requested if they *wished* the prayers of God's people, to arise and make it manifest. Fifteen or twenty arose. The scene was affecting, and such as this people never before witnessed. From that evening may be dated the first visible tokens of a revival. Several were convicted, and one of the number in a few days began to hope in the pardoning mercy of God.

"The revival spread into different parts of the town. Though it had not, as in many other places, been overwhelming in its character; but more like the gentle distillings of the dew, or the rain upon the mown grass, yet its effects, as far as we can judge, have been truly happy

"A discordant church has been rescued from the jaws of ruin O, never, never can we forget the time, when that hostile cloud of dissension which had been for years rising and gathering, was dispersed; never forget that memorable evening, when that hallowed fire descended from the throne of heaven, and melted the hearts of the church into one heart. We can compare our signal deliverance to nothing but that of the Israelites with the mountains on the right and on the left, the Egyptians close behind, and the Red Sea before them.

"Since the commencement of the good work of the Lord among us, between 70 and 80 may, in the judgment of charity, be numbered as hopeful subjects. All classes, from the child of 8 to the man of 50 years, have been seen weeping at the feet of Jesus. Men of the first character and influence are among the number. Ten or twelve family altars have been erected. Fifty three have already covenanted with this church, making the aggregate number 98."—*Rochester Obs.*

UPPER FREEHOLD, N. J.

A clerical friend who has been labouring in Upper Freehold, writes us under date of the 31st Dec. as follows:

"The work of the Lord is going on among that people. The excitement is general throughout the congregation, and the people are amazed at the wonderful works of God. Some church members have had all their old hopes entirely swept away, and are now numbered with the young converts. Some attempts of the adversary to destroy souls, have been gloriously foiled, and turned to the furtherance of the gospel. New cases of conviction and conversion are constantly occurring. The number of conversions I cannot state; but the prospects of the work were never more promising than they are this day. I left the consecrated place this morning with regret." *West. Recorder.*

MISSION TO AFRICA.

The last number of the African Repository contains a letter from Mr. Ashmun to Dr. Blumhardt, of Basle, Switzerland, in answer to inquires from that gentleman on the subject of establishing a mission to Africa. The extent of country under the actual or prospective influence of the colony embraces a sea-cost of 280 miles, and extends 40 miles into the interior. The Vey tribe occupy a line of coast of fifty miles. Their number is from twelve to fifteen thousand. They are active, warlike, proud and deceitful. Another fifty miles is occupied by the Deys. This tribe is about half as large as the Veys. They are indolent, profligate, and when their passions are roused, treacherous and cruel. The Bassa tribe, occupy 180 miles seacoast. They are divided into sixteen governments. The country reaches twenty miles inland. It is decidedly the most populous of any maritime country in Western Africa. The people are domestic and industrious, and even laborious in their habits. Their number is estimated at 25,000. Many circumstances seem to declare their readiness to receive among them the instruments of civilization and the heralds of divine truth.

Very little is known of the natives of the interior. It is probable the nation are much more extensive and powerful, and less broken into tribes, than those on the coast.

The people of the Bassa countries speak a language somewhat refined and copious.

They inhabit villages of from forty, to one or two thousand souls.—Every town or village has its head and several subordinate chiefs, and exhibits the harmony and economy of a large family. Polygamy and domestic slavery are universal. The men perform no servile labour except in the months of February, March and April, when they are employed in preparing their plantations. The people have no taste and very little capacity for abstract thinking. Their miseries are mostly of a moral nature. The eyes of their understanding are put out. They need to be taught the first principles of religious truth.

About fifty boys belonging to the tribes in the neighbourhood are in a course of education in the colony: one object is to fit them to act as interpreters to the American and European Missionaries; and should the Divine Spirit renew their hearts, they will become able religious teachers themselves.

The government of the colony is willing to stipulate with the authorities of the country for a grant of land sufficient for missionary settlements, and also furnish protection by its factories along the coast, and the advantage of medical attendance at the colony. The missionaries would also share largely in the kindness and sympathies of the Colonists, many of whom are the devoted servants of the Redeemer.

There is now a direct commercial communication with the United States Bristol, (Eng.) and Amsterdam.—*N. E. Inquirer.*

EARTHQUAKE.

An earthquake was felt at Bogota, and in its vicinity on the 16th Nov.—A letter from that city, dated Nov. 21, states that the trembling was horrible; that excepting that of the Capuchins, not one church remains uninjured; that half the houses in the city are rendered untenantable, and more than half of the rest will need considerable repairs. From Bogota to Ibague, not a single church or brick house is left standing. The earthquake was not felt in Leiva and Caqueza. The motion of the earth was perceptible for more than 24 hours. The offices of the Secretary of War, &c. were destroyed. The Liberator's house is one of the few that remain uninjured.

FOREIGN NEWS.

Gibraltar papers have been received at the office of the Daily Advertiser to Nov. 30th, inclusive, announcing the safe arrival of the combined squadron at Malta from Navarin, but affording no information of the effect produced on the mind of the Sultan by the destruction of his fleet.

The Allied squadrons remained refitting in Navarin until the 25th October, when they sailed without any further molestation.

The Admirals of the Combined Fleets have addressed a joint letter to the Provisional Government of Greece, in which they say, "We will not suffer any expedition, any cruise, any blockade, to be made by the Greeks beyond the limits of from Volo to Lepanto, including Salamina, Egina, Hydra, and Spezzia."

"The armistice, by sea, exists, on the part of the Turks, de facto. Their fleet exists no more. Take care of yours—for we will also destroy it if need be, to put a stop to a system of robbery on the high seas, which would end in your exclusion from the law of nations."

LATEST.—IMPORTANT.—The ship Columbia, Capt. Delano, has brought London dates to Dec. 4. She is now on shore, 0 miles outside the Hook; with several feet of water in the hold, and in a dangerous position. For the following particulars, we are indebted to the Editors of the Journal of Commerce.

TURKEY AND THE ASSOCIATED POWERS.—Despatches had been received at the Foreign office, London, from the British minister at Constantinople, dated Nov. 5th, in which he states that negociations were still pending with the Porte. Subsequent private advices of Nov. 7, give information that on that day the Sultan had informed the Ambassadors of the Allied Powers that notwithstanding the events at Navarino, he should see that the law of Nations was observed, and that no harm was done to them or the other Christians residing in Constantinople. But that the propositions submitted to him were of so much importance that he must take further time to consider them, and that for this purpose he had summoned a special meeting of the Divan, to be held on the 11th. [So much deliberation on the part of the Porte, renders it probable that affairs in that quarter will be adjusted without a war.]

SMYRNA.—It is stated in a Florence date of Nov. 13th, that it had been announced to the Christians in Smyrna, that they might pursue their respective avocations without fear. [This intelligence will quiet the apprehensions which any may have entertained for the safety of Messrs. Gridley and Brewer, the American missionaries.]

SPAIN.—The French troops had left Barcelona, and returned to their own country. It was said that the troops in Cadiz were preparing to follow. The celebrated Ballester was executed at Tarragona Nov 13th, and the rebel standards taken at his capture, were burned by the executioner. It was however acknowledged that the rebellion was not at an end.—N. Y. OBSERVER.

National Legislature.

THE CHEROKEES.—In the House of Representatives on the 8th Jan. a resolution was passed by a small majority, instructing the Committee on Indian Affairs to inquire whether the Indian Tribes in any of our territorial jurisdiction have organized an independent government, with a view to a permanent location in said States; and to report what course ought to be pursued to arrest such permanent location. This is evidently aimed at the Cherokees; but judging from what has already passed on the subject in Congress, we should presume that they will not be molested. The principal advantage they would gain by emigrating beyond the Mississippi, would be their farther remove from the Georgians.

SLAVES.—The House of Representatives have been engaged for some time on a subject, trivial in itself, but involving warm feelings—the paying for a slave killed in the service of the U. S. at New-Orleans. This brings up the question, whether slaves are property under our constitution; and every thing touching slavery fires all the gunpowder feelings on all sides, which are always so ready to catch and explode.—N. Y. Obs.

Economical Boarding.

The Committee at Danville, who have undertaken to assist pious young men in acquiring an education in Centre College in order to qualify them for the gospel ministry, state to the friends of religion that they have no design to deviate from any plan of education adopted by the officers of the College, or in any way to interfere in its management, or studies; but only to give facilities to such pious students as may be sent there, by reducing the cost and by securing for them such patronage as may enable them to attain a suitable preparatory education for the gospel ministry.

The plan has been noticed generally in the Luminary not long since, and so far as we have heard has been well received by the friends of piety. It is however in its infancy, and the Committee would gladly receive any suggestions tending to its perfection.

Any individual, congregation or neighbourhood, designing to take a scholarship, or secure the annual payment of $60, will by that means cover the expense of boarding and College fees, for the student placed on the farm. The person or persons sending the student must recommend him to the agents, as hopefully pious, and of good character, and state their responsibility for the sum stipulated—or if any should wish the Committee to select a beneficiary for them, they must in writing state the sum for which they are pledged, and request our agents to act on their behalf.

In the choice of beneficiaries respect should be had to the age, talents and progress of the youths, so that they might be able to fill the pulpit in the shortest period and to the best advantage. Those who have made some advances in a classical course, and those between 17 and 20 years of age, should be preferred, but others of promising piety and talents should not be rejected on account of their age.

The vast extent of the waste places of Zion, and the advanced age of many of the present ministry, loudly call for vigorous exertions to raise up speedily a qualified ministry for the service of the Church. Besides 4 scholarships, and the boarding of 2 others, secured at Danville, the Church is making arrangements to board and educate 2 others, and it is confidently believed that similar arrangements will be made in all the Churches when the plan is fully known; and thereby a supply be provided for the vacant churches in our land by a ministry who will assist to make the place of God's feet glorious.

The youths sent to the establishment will be expected to labour two hours in each day, which we hope will tend to brace their constitution, and render them fit for future service.

The Committee propose this plan to the public, in order to give immediate advantage to such students as may wish to prosecute their studies; but it is hoped the whole influence of the Synod of Kentucky will be combined in a society designed to give general effect to the plan, and produce both friends and beneficiaries from the whole state.

DAVID A. RUSSELL, Sec'ry.
Jan. 31, 1828.

THE
DIVINE PURPOSE,
DISPLAYED
IN THE WORKS OF PROVIDENCE AND GRACE;
IN A SERIES OF
TWENTY LETTERS,
Addressed to an inquiring friend.

CONDITIONS.

The Letters will make a duodecimo volume of about 250 pages. To be printed on good paper, and neatly bound in leather, and lettered. Price 75 cents per single copy,—eight copies for five dollars. Persons procuring subscribers, will please to forward their names to the publisher in Lexington, by the middle of April.

THOMAS T. SKILLMAN.
Lexington, Feb. 1828.

Just from the Press,

A NEW Edition of MILLER'S HYMNS AND SPIRITUAL SONGS, for sale at the store of Wm. T. Smith, Lexington.

"Oakley, near Frankfort, Ky.
April 16th, 1827.

"Dear Sir,—After carefully examining the second edition of your Hymn book, I cannot deny myself the pleasure of assuring you that I esteem it not inferior to any collection heretofore published. To the christian community it requires no recommendation. Very sincerely yours,
S. M. NOEL.

Mr. H. MILLER, Cincinnati.

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IN LEXINGTON.

A GENERAL ASSORTMENT OF TRACTS from the American Tract Society, constantly on hand, and for sale at the New-York prices—ten pages for one cent. Application to be made to
LUTHER STEPHENS, Agent.

From the Baptist Recorder.

DIALOGUE

BETWEEN A CATHOLIC AND A PROTESTANT.

CATH. Good morning neighbour I think you told me the other day that you had a plain argument by which you could prove that the holy Catholic church is an apostate church. I thought this was a great piece of presumption in you, but as I am a candid man, and sincere inquirer after truth, I have come to hear your plain argument.

PROT. You shall have it neighbour; but in the first place, as I value your friendship, you must promise not to be offended at my plainness.

CATH. You need not fear offending me by plainness. I wish you to be plain.

PROT. I will then proceed. If I am correctly informed, a few weeks since, a priest in your church was solemnly ex-communicated for taking to himself a wife. Now the Apostle takes it for granted that the clergy will marry. He says 1 Tim. 3, 2. a bishop must be blameless, the husband of one wife, and in the 4th and 5th verses, one that ruleth well his own house, having his children in subjection with all gravity For if a man know not how to rule his own house, how shall he take care of the church of God; and in 11th and 12th verses the same is required of deacons. Thus it is evidently taken for granted that the clergy will have wives, and children, and households; and if they do not rule well their own families, they are not fit to rule the church of God. Now as your Church has excommunicated a priest for becoming the husband of one wife, according to the word of God, and as the Holy Spirit of inspiration further says, Heb. xiii, 4 Marriage is honorable in all; I take it for certain evidence that what you call the Holy Catholic church, is an apostate church Now, how do you avoid this argument?

CATH. Very easily. Our church requires all, before she admits them into holy orders, to take a solemn vow that they will never marry — The priest whom you mentioned, broke his vow, and therefore deserved to be excommunicated.

PROT. I thank you, sir, for confirming my argument; you recollect that the Apostle Paul says, 1 Tim. iv. 1—3. Now the spirit speaketh expressly that in the latter times, some shall depart from the faith, giving heed to seducing spirits and doctrines of devils, speaking lies in hypocrisy, having their conscience seared with a hot iron, forbidding to *marry*, and commanding to abstain from meats, which God had created to be received with thanksgiving of them which believe and know the truth. Now you see that the spirit of prophecy has exactly pointed out your character in these latter times, forbidding to marry and commanding to abstain from meats, &c. and and you see the apostle calls it the doctrine of devils. You acknowledge yourself, that your Church forbids her clergy to marry, and requires them solemnly to vow that they will not; while the word of God says, a bishop must be the husband of one wife; therefore your church must be an apostate church.

CATH. But neighbour, do you not know that those scripture refer to some ancient heretics.

PROT. Are you certain that they do? And if they do—if your church does the very same thing now which was condemned in them, do you not see that she falls under the same condemnation? Your own arguments shall go to prove that your church is an apostate church.

CATH I think if the Bishop were here, he could convince you that you are wrong.

PROT. He would have first to convince me that your church has a right to make laws contrary to the word of God,

CURIOUS METHOD OF REFUTING A POPISH PRIEST.

King James the Second, hearing that the Duke of Buckingham was somewhat out of order, thought that a proper season for working upon his credulity, and making a convert of him to Popery; an accordingly sent Fitzgerald, an Irish priest, to him, to use his utmost endeavours for that purpose. The Duke, who had been apprized of the intended visit, as also of the motive to it, and was consequently prepared for the reception of the priest, was no sooner informed of his arrival, than he gave orders for his introduction with great ceremony, which the Father thought an happy omen; and the usual compliments having been passed, he desired him to sit down. An inquiry into the Duke's health followed then of course; and he owning himself indisposed, the father, after expressing himself greatly concerned about his future welfare, declared the design of his coming, and by whose order he came. His Grace pretended great willingness to be better instructed, if he was in any error; but desired that they might drink a glass of wine together, previous to their entering into a conference; to which the priest agreeing, a bottle was called for and brought. But, guess the poor father's surprise, when, after having drank a glass or two, the Duke, [a man of incomparable sense, and a celebrated wit] taking the cork out of the bottle, and stroking it several times with great gravity, asked him very seriously, how he liked that horse. He was confounded to the last degree at such a question; and yet more so when His Grace, finding him continue silent, repeated it again without changing his countenance in the least; but persisting, on the contrary, in stroking the cork, in calling it a horse, and launching into the most extravagrant encomiums on its goodness and beauty: he at last, however, answered, he found His Grace had a mind to be merry, and that he had chosen an unseasonable time, and he would therefore come again, when His Grace was better disposed to hear what he had to offer. "Merry!" cries the Duke, in a seeming surprise; "I'll assure Your Reverence, I was never more serious in all my days. Why, is not Your Reverence of the same opinion? Do not you think it as fine a steed as ever you saw in your life? What fault can you find with it?" "I beg Your Grace would compose yourself a little, and consider," says the father. "Consider what?" answers the Duke. "What objection have you against him? You certainly have not sufficiently observed him." "Ah! my lord," replies the father, 'do not you see that it is but a cork? and do you not know, that you took it but a few minutes ago out of that bottle?" "A very pretty story, indeed," says the Duke, "What! would you persuade me that this fine courser, whom I have been so long commending and stroking, is but a mere cork, and that I am under a delusion?" "Nothing more certain, my lord," answers the father. "I would not be too, positive of any thing," replies the Duke calmly: "perhaps my illness may have discomposed me more than I am aware of: but I wish that you would convince me that I am mistaken. I say this is a horse; you affirm it is a cork: how do you prove it to be so?" "Very easily, my lord: if I look at it, I see it is a cork; if I take it in my hand, I feel it is a cork; if I smell it, I find it is but a cork; and if I bite it with my teeth, I am assured that it is the same: so that I am every way convinced thereof, by the evidence of all my senses." "I believe Your Reverence may be in the right," says the Duke, [as just recovering from a dream] "but I am subject to whims: let us, therefore, talk no more of it, but proceed to the business that brought you hither."

This was just what the father wanted, and he accordingly entered upon the most controverted points between the Papists and us; when the Duke, cutting him short, told him, what was most difficult of digestion with him was their doctrine of transubstantiation; and if he could but prove that single article, all the rest would soon be got over. Hereupon the Priest, not doubting but he should soon make the Duke a proselyte, enters upon the common topics used by all those of his persuasion on such occasions, insisting, above all, greatly upon the words of consecration, "This is my body," and "This is my blood," &c. To all which the Duke replied, that these were but figurative expressions, and no more to be understood literally than those others, "I am the vine," and "I am the door;" besides which, continued he, the bread and wine still remain unchanged as before, after the words of consecration. "No, my lord," cries the father, with humble submission, "there is only the appearance or form of those elements; for they are actually changed into the very real body and blood."

"Nay," says the Duke, "I will convince you to the contrary, father, by your own argument: I look upon it, and find it is bread; and I taste it, and I find it is but bread, mere bread still: remember the cork, father, remember the cork." This answer silenced the father.

From the Charleston Observer.

ON PRAYER.

MR. EDITOR—If, in your opinion, the following remarks, written in answer to the question which we hear sometimes put: "How are we to distinguish between the real spirit, and the mere gift of prayer?" may be instrumental of any good, please give them a place in the Observer.

That there is a material difference between the spirit and gift of prayer, Christians are generally agreed. It is important, not only to knew that there is a difference, but also to know in what this difference consists. A man may possess the gift of prayer, without possessing the religion of Christ His mind may be fertile in ideas, and these when in the attitude of an humble worshipper, he may clothe in language appropriate and forcible; he may make, what is termed by some, in a kind of unthinking, gossiping way, an interesting, a good, a beautiful prayer, and still be destitute of real piety. The gift of prayer may be viewed as a kind of natural gift, comprising fruitfulness of ideas, and fluency of speech; and which, it is evident, may be possessed where there is no renovation of heart. The gift of prayer is no stronger evidence of a saving change of heart, than is the gift of prophecy, or the working of miracles, which we know, have been imparted to wicked men.

The mere gift of prayer is not an

evidence of regeneration; the spirit of prayer is an infallible one We may distinguish between them by their different effects, and by the motives prompting to the exercise of prayer. The man possessing merely the gift of prayer, is induced to pray from selfish motives.—He prays to please himself, or to entertain and please others.—What the world and many professors term eloquence in prayer, is his constant aim He is ever ready to ask himself, after an effort in prayer, what was the effect upon the auditory? Will it elicit their hearty *encomiums?* Was my manner pleasing? Were my words well chosen? Was my voice agreeable? Was the train of my ideas such as is calculated to give general satisfaction? If his feelings respond in the affirmative, he retires from the praying circle with a heart full of pride and self complacency, under the pleasing conviction that he has added another wreath to his laurelled brow, as a man eloquent in prayer. The effect will be, in addition to a heart inflated with pride and self complacency, the neglect of self examination and of searching the Bible, excepting so far as parts of divine truth may serve as a valuable auxiliary in the use of this important means of gaining applause.

The man possessing the spirit of prayer is influenced by very different motives. His highest motive is the glory of God in the advancement of the Redeemer's kingdom. Another motive is the edification of those who hear, & not their applause. The effects of the spirit of prayer are also widely different from the effects of the mere gift of prayer. The man in whose heart the spirit of prayer has been wrought by the spirit of God, will exercises faith and repentance; repentance towards God, and faith towards the Lord Jesus Christ. "I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplication, and they shall look upon me whom they have pierced, and they shall mourn for him." He who has the spirit of prayer will feel its effects in his heart; they will also be seen in his life. He will be humble, kind, and forgiving like his Lord — He will always be in a mode for prayer. He will always delight in prayer; not only in public, but more especially in secret prayer. He will delight to commit himself to his God in the evening; and in the morning his first thoughts will wing their way to Heavenly regions, and through the day he will walk with God. He will cherish in his heart all the graces of the spirit, and guard against every feeling that is not Christian. He will cultivate feelings in his bosom of universal benevolence: his heart will be enlarged He will banish from his breast the spirit of unkindness, detraction and prejudice, as things contrary to the genius of the gospel.

It is a matter of deep lamention that many professors of the religion of Christ, often act under the influence of angry feelings, and deep rooted prejudices, even towards their brethren in the gospel. All attempts to induce a belief that persons thus actuated, have the spirit of prayer, are perfectly futile and delusive.

To conclude my remarks, I would say, that the mere gift of prayer has *self* for its object; the real spirit of prayer has for *its* object the glory of God, and the greatest good of universal being.

A HOLY LIFE.

It is to be feared that few are disposed to give that serious regard to the little duties and circumstances of life, which their important bearing on the character demands. Often have I been pained, to see a christian, zealous, liberal and conscientious in public life, nor sufficiently watch against temptations to petty slander, peevishness, and indolence His worldly acquaintance will judge him by these trivial events; and for his inconsistency he must listen to the taunting sneer, "What do ye more than others?" and see them draw from his conduct motives for their own neglect of religion. Thus will the young convert judge him; and how must the conscience of this inexperienced pilgrim be wounded, and the shades of discouragement thrown around his christian path, by the wanderings of his brother. By this rule, will the Saviour himself pronounce sentence on his character; for in that solemn, prophetic history which he has left us of the proceedings of his tribunal on the judgment day, we do not find that those on the left hand receive their dreadful doom because they had openly profaned his name, or given themselves up to outrageous wickedness, but merely for *neglecting* those wants of mankind, which every day brought opportunities of supplying. Neither were the righteous welcomed to the abodes of bliss, because their zeal had incurred the sufferings of martyrdom, or had prompted to the sacrifice of life, or fortune, or ease, for religion; but because they had conscientiously performed those little acts of kindness and charity which their fellow men needed; had gone around in humble obscurity to sooth the pangs of sickness, poverty, and misfortune.

On the other hand, how lovely that character in which religion regulates the whole life, and descends to the minutest actions. What a fine imitation of our Saviour's life! What a beautiful exemplification of the precepts of our religion! If any thing con send home to the heart of the worldly man a conviction of his folly, it is this living, present reproof, a holy life. This godlike superiority will portray in burning characters the guilt of sin and the value of Christian principle. Such a one is the fountain of encouragement and rejoicing to his fellow Christians Even the angels of heaven, at the sight, must tune their harps to a loftier note of praise to the Redeemer, and receive in triumph this noble trophy of renewing grace. The Saviour himself, clothed in the glories of Divinity, shall be his friend in life, and grant him at last a more abundant entrance into his kingdom of everlasting happiness and rest.—*Zion's Herald.*

MISDIRECTED DESIRES.

AN EXTRACT.

You have strayed, my friends, from the road which conducts to felicity; you have dishonoured the native dignity of your souls, in allowing your wishes to terminate on nothing higher than worldly ideas of greatness or happiness. Your imagination soars in a land of shadows. Unreal forms deceive you It is no more than a phantom, an illusion of happiness, which attracts your fond admiration, nay, an illusion of happiness which often conceals much misery. Do you imagine, that all are happy, who have attained to those summits of distinction, to which your wishes aspire? Alas! how frequently has experience showed, that were roses were supposed to bloom, nothing but briars and thorns grew: Reputation, beauty, riches, grandeur, nay, royalty itself, would many a time, have been gladly exchanged by the possessor, for that quiet and humble station with which you are now dissatisfied. With all that is splendid and shining in the world, it is decreed there should mix many deep shades of woe. On the elevated situations of fortune, the great calamities of life chiefly fall. There the storm spends its violence, and there the thunder breaks; while safe and unhurt, the inhabitant of the vale remains below. Retreat, then, from those vain and pernicious excursions of extravagrant desire.—Satisfy yourselves with what is rational and attainable. Train your minds to moderate views of human life, and human happiness Remember, and admire the wisdom of Agur's wish. *Remove far from me vanity and lies Give me neither poverty, nor riches. Feed me with food convenient for me, lest I be full, and deny thee, and say, Who is the Lord? or lest I be poor, and steal, and take the name of my God in vain.*

BLAIR.

CODE OF INSTRUCTIONS FOR HUSBANDS.

1. Let every husband be persuaded that in the government of a family, his authority is paramount to every other, and that his responsibility is therefore weighter than that of his wife Let him recollect that one word from him will go further than stripes inflicted by her; and that whilst she sinks into gensleness and good nature, he must support government.

2 Be careful to act with such discretion and good temper towards your wives, as to allow them no occasion to contradict you. When we play the lion, it is not wonderful that they should act the tiger.

3. Be careful to bestow upon the standing and capacity of your wives, that respect and affection which may seem to be implied in their admission to a participation in your plans and transactions. By thus consulting them, you will relieve them from the necessity of giving their advice unsolicited.

4 Exhibit that unexceptionable morality which no censor, much less an affectionate wife, could condemn. It is the duty of husbands to be an example of patience, goodness, and sobriety to their families.

5 Remember that the condition of a wife, with every possible alleviation, is one of incessant care, of nameless inquietudes, and of peculiar suffering.

6. Remember also, that whilst the wife is compelled to use the most consumate and self denying address, to perpetuate the affections of her husband, he secures and perpetuates hers, at a very small expense of pains and attention.

7. Exact no more from your wives, than you will be willing to accord under similar circumstances.

8. Submit to this code, and your wives will either conform to the foregoing, or else are incurable Xantippes, and consequently not to be conciliated by any concessions.—*Columbian Star.*

TRACTS IN WESTERN ASIA.

At Akhissar, which is the ancient Thyatyra, a Greek, in mentioning the visit of Messrs Fisk and Parsons to that place, informed Mr. King, that *some of the Tracts which they had distributed, had been lent from one to another till they had been read by nearly 200 persons*—*A. T. Mag.*

PARTY SPIRIT.

Pernicious effect of Party Spirit in the Church.

——— The man who cherishes party spirit is worthy of compassion, if suffering can render him such: for he must feel no ordinary degree of torture, on whose vitals such a vulture is continually preying. When this spirit takes full possession of the heart, like the jaundiced eye, it will pervert, distort, or misrepresent every object presented to the mind. The importance of every measure will be calculated according to its tendency to answer this paramount purpose of adding names to the catalogue of his party. Every feeling of the soul must bow to this sectarian spirit. Provided the end can be accomplished, there is reason to fear but few scruples will be felt respecting the means. It will be his policy, indeed, not to give offence where there is the most distant prospect of success. He will study the disposition of those on whom he means to try his art. If you intimate that religion is something more than mere formality, then he will be the zealous advocate of vital piety. If you express your opinion in favour of, what some call, rational religion, and that it is not necessary to be precise, then he will insinuate, that there is great danger of enthusiasm, and meet your wishes by alleging, in a sense accommodated to your views, that the commandments of God are not grievous. If you discover a disposition to reason on the subject, then he will enter into grave discussions to prove that his own is the best, if not the only true church. If he should perceive, in your mind, any latent prejudice, this he will endeavour to rouse into action. If your ancestors have been attached to the church to which he would make you a proselyte; then, whether this attachment was right or wrong, you must imitate their example; you must worship the God of your Fathers. But if, unfortunately, your ancestors have belonged to another denomination; then he will insist, that every man, in these things, has a right to choose for himself. Does any member of another church differ with you in opinion, on subjects which have no connexion with religion? He will endeavour to shape this difference into a reason why you should not belong to the same church. If you object to any doctrine which he professes to hold, he will, if possible, explain this doctrine in such a manner as to suit your views. If direct attempts would awaken your suspicion, and thus disappoint his design; he will then have recourse to distant hints, and sly insinuations: and if these should not escape your suspicion; then the subject will be dismissed; he will become your intimate friend, and thus watch the first opportunity for renewing the attack. If he should be a preacher of the gospel—which is too often the case—he will mingle, perhaps with the pure doctrines of the Bible, the peculiarities of his sect, so frequently, and with such emphasis, that an entire stranger would soon perceive to what denomination he belonged. Thus, in a sense peculiar to himself, and very different from that of the Apostle Paul, he would become all things to all men, that he might, by all means gain some. No difficulties are too great to be encountered; no disappointments are permitted to discourage him. He will compass sea and land to gain one proselyte, though when gained, he feels, perhaps, too little concerned whether he be a child of God, or a child of the devil. His chief gratification is derived from the number, not the piety, of his flock. Such were the teachers who laboured to supplant the Apostle Paul, in the church at Corinth; such have been a scourge and disgrace to the church in every age; and such are too numerous at the present day.

How soon will every pious feeling of the soul languish under the blasting touch of such a spirit? What baleful and tormenting passions will it not generate in the heart? If others, through the divine blessing, should be made instrumental in *turning sinners from darkness to light*, this will awaken his jealousy and envy. He will secretly grieve at their success, though it is connected with the salvation of immortal souls. He will derive a secret pleasure from every circumstance which will diminish that success. He will rejoice in those disappointments which excite their grief. Their success he considers his loss; of course, he will view them, not merely as rivals, but as enemies to his interest. He will give himself up the credulous dupe of every idle or malicious tale which may operate to their disadvantage. Such tales, with, perhaps, expressions of regret, but with real satisfaction, he will circulate; careful that, by passing through his hands, they shall lose nothing of their tendency to injure the character of those whom he considers his opponents. If the report respecting them be favourable; then he becomes incredulous; at least, he does not choose to become a tale-bearer. With uneasiness he hears of the zealous and honest efforts of others, in the vineyard of the Lord; and feels the corrodings of a secret fear lest a merciful God should bless those efforts to the conversion of careless sinners. This fear will be in proportion to the probability, or certainty, that the new converts will not range under his banner, but connect themselves with another church. Although, under the pastoral care of other ministers, they may give sufficient evidence of vital piety, yet this does not remove his uneasiness: Him they do not follow: The *shibboleth* of his party, they do not use. To counteract these efforts, and prevent these effects, he will also manifest great zeal; but it will be, to use the language of the Apostle James, the *bitter zeal* of party spirit. He will preach Christ, even of envy, strife and contention; not sincerely, but for the affliction of others. It is possible, that under the torment of this jealousy and envy, he may cherish the wish that sinners should remain ignorant, under sentence of condemnation, and finally perish, rather than be instructed, and brought to repentance through the instrumentality of others. This may appear a heavy charge; and so, indeed, it is. But is it therefore groundless? If he is grieved that the labours of others should be crowned with success, will he not, very naturally, desire the cause of that grief to be removed?

He will not dare to avow these desires and intentions: Much ingenuity may be employed to conceal them. You may hear from him, on suitable occasions, very plausible professions of liberality, and of the purity of his motives. But the general tenor of his conduct will disclose the secrets of his heart; will declare, to the world, what are his real intentions and desires. Mark his conduct, and listen to his language in private. How frequently will those, whom he expects to enlist in his party, receive his attention;—while others, who encourage no such expectation, will be much neglected. While those, who are known to be fixed in their opinions, on these subjects, will receive nothing but the compliment of cold formality, with what inviting and caressing smiles will he greet others, of whom he hopes better things? * * * * *

Often has the church of Christ been disgraced and afflicted by this spirit of intolerant bigotry and misguided zeal. Its fury has driven from the altars of God thousands of worshippers; its toil has prepared the dungeons of the inquisition; its heat has kindled the flames of persecution. And it is still the same. It may exist in different degrees, and under different circumstances; but in all its degrees, and under all circumstances, its nature is still the same. He who is now secretly grieved because others, not of his party, preach the gospel with success, would silence them, if he could; and if no threatenings, no fines, no penalties would answer this purpose, under a sufficient degree of this party zeal, he would lead them to the stake. But thanks to a gracious Providence, in this happy country, it wields no such power. Here, it can shut no churches, disperse no worshippers, silence no ministers, kindle no flames. For this reason it is the more tormenting to the heart in which it lives. When anger can burst on its object, some relief is gained; but when restrained, it spends its force on him who feels it. If this spirit could vent itself on others, this would afford some relief to its unhappy possessor; but the laws of our country, and the influence of public opinion, deny him this relief—and long may this happy state of things remain.

The preceding remarks do not imply that there is no difference between truth and error; or that error is not always pernicious, and truth always useful. Nor do they imply that one system of doctrines is not better calculated to excite devout affections in the heart, or that one form of church government does not furnish happier inducements to a religious life, than another. Because we should guard against the influence of party spirit, that is no reason why we should remain the victims of error and delusion; or why we should not, with patience and diligence, inquire after truth. Ignorance and error are the most prolific sources of intolerant bigotry. —*Extract from "Letters on the Divine Purpose," by Rev. Dr. Matthews.*